TWO

REMARKABLE PARADOXES

I.

That the World was Created in an Inſtant, and not in ſix days.

II.

That the World at the laſt day ſhall not intirely be conſumed by Fire.

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THE firſt of theſe two has been a Queſtion much diſputed among Theologiſts, and yet remains undetermin'd for it is not any Article of Faith. I confeſs the moſt common, and moſt followed Opinion is, That which is beleiv'd to be moſt conformable to the Litteral Sence of the Book of *Geneſis*; And I do grant withal, that thoſe Authors who will not admit of the *L*itteral Sence of the Words, are the fewer number. Howeever they were men of Admirable Learning, and particularly, St. *Auſtin*, *Philo Judæus*, *Procupus*, *Cajetan*, and many of the Rabbins, who beſt underſtood, and allegoriz'd the Bible by means of their Miſterious *Keabbala*, and the Traditions of their Anceſtors.

With Submiſſion therefore I ſhall hear ſet down the following Reaſons, which ſeem to make it out, That the Creation of the World was done in an inſtant.

Firſt, It is an abſurdity to ſay, That God created the World with diſtinction of time, for two Reaſons, For then the Act it ſelf could not be properly ſaid, *Creare*, to Create, but *Facere*, to Make. In regard

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that Creation is not only to raiſe a thing out of nothing, but to make it alſo without *Time*. Which is an infinite Omnipotency only to be attributed to God, who acteth all things in an inſtant, and cannot be bounded by Time.

Secondly, It would be an abſurdity to aſſert that *Time* ſhould be before *Time it ſelf*. For *Time* which is the meaſure only of Motion, began but with the Motion of the Celeſtial Bodies, the Sun, Moon, and Stars. Now according to the Litteral Sence in *Geneſis*, the *Firmament* which God called *Heaven*, was Created the ſecond day, but the Sun and Stars were not Created till the fourth day. How then could there be Days and Nights, which are nothing but Time, before Time it ſelf?

To this purpoſe let us hear *Philo Judæus* upon this Point. Firſt, ſaith he, 'tis a Simplicity too groſs and ruſtick to believe the World was Created in ſix Days or in certain Time; becauſe that Time is no other then a Viſſitude and Continuation of Days and Nights, cauſed by the Motion of the Sun keeping his annual Courſe about the Earth. Secondly, Obſerve the very Text it ſelf, which tells us firſt, in the *Beginning*, *Bereſhith*, *God Created the Heaven and the Earth*; and yet after that it ſays again, That the Heavens were not Created till the ſecond Day, nor the Earth till the third. In the ſame Text it is written, that the Light was Created the firſt day, but that the Sun, the Moon, and the Starrs were not Created till the fourth day. And yet it is not rational to believe, that either the Day or the Light could be without the Sun and the Stars. For that Day is no other then the preſence of the Sun.

To which I ſhall add thus much more, that there ſeems to be a ſtrange incoherence in the two Verſes concerning the Creation of Light; in the Creating of which,

which, there ſeems to have bin two days ſpent. Which is an indecorum, to imagine, That after *Omnipotency* it ſelf had commanded, *Let there be Light*, that that Command had not been ſufficient for the Creation of whatever pertained to Light. Which would inſinuate a kind of *Agens Fruſtra*, to do the ſame thing twice over.

But to this, there are ſome who object, That this Light Created the firſt day, was a clear and bright ſhining Cloud, which was diſſipated when the Sun was Created. Nothing more irrational to beleive, as if Omnipotency had bin in the Dark before, and could not begin his Work without a Light. So then, beſides that the Scripture makes no mention of it: if God could work without it, as we are bound undoubtedly to believe, for what ſhould this Cloud be good? Not for the Creator moſt aſſuredly; nor could it be uſeful to the Creatures who were not Created, as the Letter declares, till after the Sun. So that this muſt be a very uſeleſs Cloud, which would not be ſerviceable either to the Architect or to the Workman-ſhip. Moreover, ſince God *ſaw* that the *Light was good*, as it is Written, wherefore did he diſſipate it after the Sun was Created? For we muſt not allow our ſelves to imagine any Action of the Creator ſo irregular, as to call that good which he diſſipated the fourth day of its being.

So that where Faith does not bind us to beleive otherwiſe, 'tis the moſt rational Conjecture that by the *firſt* Light was meant the *Sun* it ſelf, together with the Moon and Stars, which compleated that Light and were all included in the Command.

In the next place ſhould we allow a ſeparation and diſtinction of *Time* according to the common Limitation of Days, it would follow that the Work of the Creation was eaſier upon ſome days, then upon other,

and men might thence conclude, that ſome Commands of Gods Omipotency are more difficult to be accompliſhed by him ſelf then others. For we may rationally conjecture that it could not take up ſo much time to command Light, and to diſtinguiſh it from Darkneſs, as to expand the two Firmaments of Waters and conſolidate them in their proper Firmaments. Neither can it be thought ſo difficult a Task to create the Earth, as to embelliſh the Heavens with ſo many Spheares, and ſo many Orbs of Individual Stars. And thus by making Omnipotency ſubject to ſuch Accidents as theſe, we give an inlet to thoſe conſequences which are not to be thought of in Theology.

A fift Reaſon may be taken from the Text it ſelf, which poſitively ſays, That in the *Beginning*, that is, at the beginning of the Work, *God Created the Heavens and the Earth*; that is to ſay, by giving form to the Rude Maſs, and creating the Light; and yet in the third Verſe it tells us of the Creation of the Light before either. Whence it follows that he beſtowed two days, or at leaſt the part of two Days in Creating the Earth, as well as the Light.

The ſixt Argument is deduced from the Contrariety of the Litteral Deſcription, which allows no leſs then four Days for the Creation of the Light, the Heavens, the Earth, and the Celeſtial Luminaries, and yet in the next Chapter we find theſe Words. *Theſe are the Generations of the Heaven, and the Earth, when they were created, Bejom*, in the Day that the Lord God made the Earth and the Heavens. So that what was before diſtinguiſhed into the Work of four days, is here ſaid to be done in one and the ſame day.

Another Argument may be gathered from hence, That in regard the World ſhall have an End in a *Moment*, and in the *Twinkling of an Eye*, ſo ſudden ſhall be

be our Change from the Sleep of Death to Immortality, there is the ſame likelyhood and the ſame probability that it was created in a Moment. Since it's Creation, and its End depend both upon the ſame Cauſe, which is God, who ſtill acts without Circumſtance of diſtinction of Time.

Again we may rationally conclude, that the Almighty, intending no leſs in the Creation, then to give us an undeniable Evidence of his moſt incomprehenſible Omnipotency, it is not likely that he would delay to make that in ſix days, which he could do in an Inſtant. The Effects of the Divinity being to Us more Miraculous and Glorious in one Degree then in another.

Neither is this Opinion altogether imaginary, but in ſome meaſure grounded upon powerful Scripture, even upon the Words of *God Himſelf*, diſputing out of the Whirle-Wind with *Job* in the 38 Chapter of that Book, verſe 4. *Where wert thou*, ſaith he, *when I laid the Foundations of the Earth?* Verſe 7. *When the Stars of the Morning ſang together, and the Sons of God ſhouted for joy?* For what may we hence conjecture, but the Angels, *Cochbe Boker*, Stars of the Morning, and *Bene Elohim*, the Sons of God, beholding two ſuch miraculous Piles, together with their own as wonderful forms commanded at ſuch an Inſtant into a glorious being, gave Shouts of Praiſe and Acclamations of Joy, in admiration of the Great Creators Omnipotency. And indeed we there find the Voice of God delivering the Story of his Incomprehenſible Wonders with ſuch a lofty Brevity, that we may well believe he performed thoſe Wonders with the ſame Swiftneſs that he ſpake them.

Now that Man was Created at the ſame inſtant with the reſt, ſeems to be hinted by the Prophet *Ezechiel*, ſpeak-

ſpeaking to the King of *Tyrus*. *Thou haſt been in* Eden, ſaith he, *in the Garden of God*: and preſently after. *The Workmanſhip of thy Drums and thy Flutes was prepar'd in thee, in the Day that thou waſt Created.* Whence we may inferr, that Man, and the Creatures which were made for his Sake, were all created in the ſame Day, If then in the ſame Day, much more in complyance with our Conjecture, then with the Litteral deſcription of the firſt Chapter of *Geneſis*.

But how then comes it to paſs, that the firſt Chapter of *Geneſis* is ſo expreſs and ſo careful in ſetting down the diſtinction of Days?

The Reaſon is this, ſaith *Procopius*, that the Author might accommodate himſelf to the Feebleneſs and rudeneſs of Humane Underſtanding, which is ſo incapable of the Myſtery of the Creation, being ſo high and difficult, that the Hebrews antiently would not permit it to be read but by Aged perſons, or ſuch as were of a very ripe underſtanding. And this ſame premeditated compliance of the *Writer*, with that means of Human Capacity, is evident by the Order he kept, in the deſcription of the Creation of the World, which is naturally apprehended in the Generation of things: going *Gradatim*, and beginning firſt with a deſcription of the matter, out of which all things were made, which he calls *Tohu vabohu*, *Abyſſum & rem inanem.* After that he brings this rude Maſs into form, Creates the Light, fixes the Firmaments, ſhapes and adorns the Earth with Plants and Fruits, Creates the Sun, Moon and Stars,, repleniſhes the Sea, fils the Earth with all ſorts of living Creatures, and then with a more deliberate conſultation Creates Man in his own Image. And thus he meaſures the work of the great Creator by the Rule of human Apprehenſion. Such a progreſſion of working falling moſt eaſily into the conjecture of Fancy.

After

After all this, there is nothing more demonſtrates the Truth of what has been ſaid, but that which the Text tells us, that after the concluſion of his work *God reſted the ſeventh day.* For to believe that God *Reſted*, or had need of *Reſt*, is to make him ſubject to the Inconveniencies of Labour, and the advantages of Recreation, which is to diſhonour the Omnipotency of the Creator in a moſt high Nature. It remains then, that this was only ſpoken, *more humano*, and *Allegorically*, in condeſcention to human underſtanding; which is alſo to be underſtood in the ſame manner of all that went before, from whence we may fairly conclude, that the whole was no more then a conjectural Moral compil'd by the Lawgiver, the more deeply to fix in the minds of his People a Veneration of his intended *Sabaoth*, ſo Divinely neceſſary for a ſeparate day of Holy Worſhip, and ſo politically neceſſary for the reparation of human Nature, ſpent with continual toyl and labour. There is another thing which mainly ſtumbles me, and that is, how long that dark and formleſs matter had been before the Creator ſeparated it into form? For if it were *Præexiſtent*, it might be Præexiſtent *ab eterno*, for any thing that is made out to the contrary. To ſay it was *Præexiſtent*, but not Præexiſtent *ab eterno*, for that God made it but a little before he made the World, is only to ſay that the Creator went to work more like an Architect then a Deity, and that he could not Create the Univerſe with all its Beauty, out of *nothing*, as well as the *Chaos*; and that he wanted a *Primam Materiam* before he could ſhape his Deſign. From whence we muſt conclude that the Author of *Geneſis* wrote this Chapter, rather in condeſcention to mean and ordinary Capacities, who are more apprehenſive of a leiſurely Gradation in the Creation of the World, then of an inſtant and miraculous Act.

I ſay the Author of *Geneſis*, becauſe it is a thing ſtiffly controverted whether *Moſes* were the Author or no, and that among Divines and other Learned Men of great value, by ſome of whom he is abſolutely denied to be the ſole Author of thoſe fine Books; among the reſt, by *St. Jerome* and *Maſius*, one of the moſt learned Interpreters of the Bible of theſe latter Ages. Nor is it laid in any part of the *Pentateuch* of the Bible, that God did ever dictate to *Moſes* the Creation of the World, as he did the ten Commandments; or that he ever wrote by the Spirit of Propheſie.

Again, it can never be thought that the ſtory of the Creation of Man, could be written otherwiſe then as has been ſaid, when we conſider the Relation ſo often diſcompoſed, and find the ſame things repeated ſeveral times, which caus'd *St. Jerome* to ſay, that ſome of the latter Verſes were only Recapitulations or Reheatſals of the former. For in the 1ſt. Chap. v. 7. it is ſaid, *So God Created Man in his own Image, Male and Female Created he them*; at what time *Eve* was not yet made. For we do not hear of her being taken out of *Adam*'s Rib till the latter end of the next Chapter, which was after *Adam* was put into the Garden of *Eden*. Nay the Command againſt eating the forbidden Fruit muſt be either given to *Eve*, before ſhe had a being or not at all; there being no ſuch Command given to her in particular that we find, which ſeeming incongruities the moſt learned Rabbins have ſalved by means of a certain Figure in the Greek call'd *Hyſteron, Proteron*, and by them *Mokedam meuhar*, no way repugnant to Reaſon or Sence. So that this being no Article of our Faith, rather then to run our ſelves into Abſurdities and inconveniencies, we had better embrace a more probable Opinion, eſpecially being ſo much more for the honour of Gods Omnipotency, and the Glory of the whole Creation.

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THE SECOND PARADOX,

That the World at the laſt day ſhall not be totally conſum'd with Fire.

SEveral of the Antient *Philoſophers*, more eſpecially the *Pythagoreans* and *Peripateticks* affirmed that the World was incorruptible: and that it ſeem'd to them, That it was neither juſt nor reaſonable, that ſuch a Miraculous and Glorious Structure ſhould be put out of Frame and ruin'd.

Since them, ſome of the Holy Fathers and more modern Philoſophers have been divided into two contrary Opinions. Some of them aſſerting that in time the World ſhall be totally ruin'd, burn'd and conſum'd with Fire.

Others

Others alledging that it ſhall be only purg'd with Fire, and by that fierce Refining ſhall be renewed and rendred more perfect.

Both the one and the other of theſe Opinions ſeem to be grounded upon the Holy Scripture.

The firſt derives its Authority from theſe following Texts.

Pſal. 102. 25, 26. *The Heavens are the work of thy hands, they ſhall periſh, but thou ſhalt endure.* Job 14. 12. *So man lies down and riſeth not till the Heavens ſhall be no more.* Matth. 24. 35. *Heaven and Earth ſhall paſs away; but my words ſhall not paſs away.* 2 Pet. 3. 10. *But the day of the Lord ſhall come as a Thief in the Night, in the which the Heavens ſhall paſs away with a great noiſe, and the Elements ſhall melt with fervent Heat; The Earth alſo, and the works that are therein ſhall be burnt up.*

To this purpoſe alſo *Seneca* ſaith, That neither the Earth nor the Heavens, nor the Frame and Connexion of things (though ſupported and upheld by the Divinity) ſhall allways keep this Order, but that one day they ſhall diſcontinue their Courſe.

And to the ſame purpoſe is that of *Ovid.*

——————Beſides by Doome,
Of certain Fate, he knew the Time ſhould come,
When Heav'n, Sea, Earth, and all the curious Frame,
Of this worlds Maſs ſhould ſhrink in purging Flame.

Nor are theſe Authorities aforementioned without ſome Reaſons, or at leaſt ſome appearances of Reaſon to maintain and ſecond them.

Firſt, That the Heavens and the Elements were Created to be aſſiſting to the Generation and Corruption of mix'd Bodies, which are in the World for the ſervice of mankind: but that after the day of Judgment, there ſhall be neither Generation nor corruption: neither ſhall there be any more *mixt Bodies*, except human Bodies, to be glorified or condemn'd to Eternity.

The ſecond Reaſon is this, that if the World ſhould remain after the great Judgment, there would be *Time*, and *Time* depends upon the Courſe and Motion of the World. But *Time ſhall be no more*, Rev. 10. 6. Therefore the World ſhall continue no longer then *Time* doth.

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The laſt Reaſon is taken from hence, *That as the World had a Beginning, ſo it ſhall have an End.* The World therefore having had a Beginning, muſt alſo have an End.

This is that which they alledge, who are for the total Conſumption of the World; againſt whom, they who maintain the contrary Opinion, believe themſelves no leſs ſupported by the following Arguments and Authorities.

Firſt then, to give a general Anſwer to the whole Matter incluſively, there is this to be obſerved; That when the Scripture tells us, that the World ſhall *periſh* and *paſs away*, it ought to be underſtood of the Figure and Accidents of the World, and not of the Subſtance, as is literally explain'd by St. *Paul*, 1 *Cor.* 7. 32. where he ſayes, *That the Faſhion of this World paſſeth away*; παρέρχεται τὸ σχῆμα, that is, the Form and Figure of the World. And this Interpretation ought to be obſerv'd in reference to the afore-mention'd places of the *Pſalmiſt*, *Job*, St. *Matthew*, and Saint *Peter*. And therefore, the *Pſalmiſt*, after he had ſaid, that the World ſhould *periſh*, he preſently adds, by way of Explanation, and, as it were, demonſtratively, that is to ſay, *They ſhall wax old as a Garment, and as a Veſture thou ſhalt change them.* St. *Peter* alſo, when he had ſaid, that the *Heavens ſhould paſs away, and the Earth ſhould be burnt up*, yet, ſaith he, we expect a *new Heaven* and a *new Earth*; that is, that the Figure and Form of the Firſt ſhould be refin'd and purifi'd to receive thoſe refin'd and purifi'd Bo-

dies that were to poſſeſs them. Otherwiſe, it would be an Abſurdity to believe, that God ſhould create *new Heavens* and a *new Earth*, to receive *old Creatures*: there being nothing farther requiſite, but that as the Creatures were refin'd, ſo their Habitations ſhould be purifi'd.

By the way, St. *Peter* ſayes, that the *Elements ſhall melt with fervent Heat.* Certainly he muſt intend only the Elements of *Earth*, *Water* and *Air.* Now what Element is that which ſhall *melt* the Fire? which being an Element to which Mortality owes as many of its prevailing and obſtinate Sins, and miſcarriages of Paſſion, as any other, has as much need of being *melted* as any other? A man might raiſe from hence many more Queſtions upon the whole Verſe. I ſhall only put two Queſtions, which I think may be done without any offence. Firſt, Whether in this particular Verſe it may not be thought a kind of Paradox it ſelf, that *Air* and *Water* ſhould be melted by *Fire?* Secondly, Whether it be a thing neceſſary to Inſpiration to be ſo nice in the choice of Words, and, as it were, *vacare exiguis?* However it be, certainly a fairer Argument could not be made for our Aſſertion, in regard that *Liqueſaction* or *Melting* is no *Annihilation*, but onely a Diſſolution, and change of the Form and Figure of the Subſtance, liable to ſuch an Alteration.

Now, as to that of the Evangeliſt, where it is written, that *the Heavens and Earth ſhall paſs away, but my Words ſhall not paſs away*; it is no more,

than

than if he had ſaid, though the *Heaven* and the *Earth* ſhall be chang'd, yet *my words* ſhall continue certain and unalterable. Or elſe, as others expound this place, it ought to be underſtood by way of Aggravation, and to imprint a greater Aſſurance of the Verity of the Word of God, as as if he had ſaid, Rather the *Heavens* and the *Earth* ſhall *paſs away* than *my words*.

To deſcend from hence to particulars, and to give an Anſwer to the above-recited Arguments. As to the firſt, I ſay, that the ceaſing of the Generation of *mix'd Bodies* is no reaſon why the World ſhould be unprofitable after the Day of Judgment, in regard that the New World is not made for *Generation* but for *Reception*: For it is the *Corruption* of mix'd Bodies that renders it more unequally uſeful than the *Generation* of *mix'd Bodies*: For our own knowledge ſhews us, that were men now Immortal, there would be no need of *Generation*; ſince we find by Experience that there ſtill are enow alive at one time, and that one Generation ſuffices to People the World, and more ſometimes than the *Northern* Parts of the World can bear. And for thoſe innumerable numbers of Saints already departed, and yet to paſs their Pilgrimages in this World, who knows what Receptacles may be requiſite, and how far this World may be uſeful when refin'd. Nay the *Revelation* it ſelf tells us, that the *new Jeruſalem* ſhall be adorn'd with the purifi'd Materials of this very World; as *Saphirs, Smaragdys, Emralds*, and the like, being parts of this

World,

World, demonſtrate, that the World is to be *puri-fi'd* onely, not *deſtroy'd.*

As to the ſecond Argument, That *Time* would continue, ſhould the World remain, that Suppoſition does not follow; for *Time* is not caus'd by the Being of the World, but by the *Motion* of the Sun, and the other Celeſtial Bodies: So that, if it be prov'd that the Celeſtial Bodies ſhall then ſtand ſtill and be fix'd, as being then ordain'd for no other Uſe, but to be the Receptacles to receive the all-enlightning Glory that is hereafter to illuminate the new-refined Structures of Heaven and Earth, *Time* muſt of neceſſity ceaſe, becauſe the Motion which it meaſures ceaſes. And this ſeems to be intimated by the Prophet *Iſaiah*, who does not utterly deſtroy either *Sun* or *Moon*, but ſayes, they ſhall neither *riſe* nor *ſet*, becauſe *the Lord ſhall be the everlaſting Light* of his new-refined worlds. Nay, ſo far ſhall the *Sun* and *Moon* be from being deſtroy'd, as the ſame Prophet ſayes, that then *the Moon ſhall be as the Light of the Sun, and the Light of the Sun ſhall be ſeven-fold*, Iſaiah 30. 26. By which number of *Seven-fold*, we are to underſtand the moſt perfect Brightneſs which ſhall be convey'd through thoſe Organs, to the *Ancient* but *glorifi'd* Inhabitants of the *Old* but *Glorifi'd Heaven* and *Earth.*

As to the third Argument, That becauſe the World had a Beginning it muſt therefore have an End, it is a very ill Concluſion; For both the *Angels* and our *Souls*, nay, the very *Humanity* of Chriſt had a Beginning, and yet we dare not believe they ſhall ever have an End. In

In the laſt place, there is ſomething of Reaſon to be given, why neither the *Heavens*, nor the *Sun*, nor the *Moon* ſhould *paſs away*, otherwiſe than by ſuffering a Change: For, if it be ſuch a lovely Proſpect, and ſo inciting to the Praiſes of God, to behold thoſe great Wonders of the Great Creator at ſuch a diſtance and with an imperfect Eye; What will it be to thoſe renewed Creatures, when they ſhall behold thoſe aſtoniſhing Miracles of their God and Redeemer with ſuch a full, ſo near, and ſuch a perfect View?

To go a little farther, and dive a little deeper into this Matter; If the World were to be entirely deſtroy'd, and conſum'd by Fire, where muſt the Bodies of men be at that very moment, which are then to be rais'd and rejoyn'd to their Souls? where thoſe numbers of corporeal Saints that ſhall be living at that time, and ſhall, in all probability, never taſte of Death? For certainly they muſt be in ſome certain place, *Place* being no other than the interiour Surface of a Body that contains and environs another.

And again, Where will be that Reſidence in the Heavens, that has been ſo often promis'd to the Saints, if there ſhould be no more *Heavens?* In what part of the World ſhall Hell be plac'd, with which the Reprobate are ſo often threatned, if there were to be no more *World.* For it cannot be imagin'd but that Hell is a part of the Univerſe; Some vaſt Abyſs as far diſtant from the Comfort of the Sun, as the Sun is below the incomprehenſible Extent of Divine

Glory: and yet within the Verge and Circumſcription of the created Maſs. For, as the Fall of the Angels could not but be fore-ſeen, ſo the Place of their deſtruction could not be unprepar'd.

So then, upon the whole, I ſay, that there is no Authority to be gathered out of the Holy Scripture, that the *Subſtance* and *Being* of the World *ſhall periſh*, but that onely the *Figure* and Accidents thereof ſhall be *chang'd*. For which, St. *John*, in his *Revelation*, writing upon this particular Subject, gives us a moſt apparent Evidence in the one and twentieth Chapter, where he ſayes, *And I heard a voice from Heaven, ſaying, the Tabernacle of God is with Men, and he will dwell with them.* Which plainly denotes, that Men ſhall not change their Habitation, but that Chriſt will rather condeſcend to reſide and dwell with them. Onely, ſaid he that ſate upon the Throne, *Behold, I make all things new*, that is, by Renovation, not by Creation; for that the Original implies, πάντα καινὰ ποιῶ. I *make*, not I *create*, all things new. And the word καινοποιέω, ſignifies *innovare aliquid novum in re quapiam*, not to annihilate, and create again.

St. *Jerom* alſo interprets the words of the *Pſalmiſt* in the ſame ſenſe, *Pſalm* 102. *It is eaſie*, ſaith he, *to judge, that theſe words do declare and fore-tell, not an* entire Ruine, *but only a* better change. St. *Auſtin* is alſo of Opinion, that the laſt Fire ſhall only burn and conſume mix'd Bodies (thoſe of men excepted which are deſtin'd to Immortality;) for that, as for the Elect of God, the Fire ſhall have no more power to hurt them

them, than it had to injure the three Children in the fiery Furnace: Neither ſhall it conſume the Bodies of the damned, nor their Souls, much leſs the more ſolid Subſtance of the Earth. And theſe are the Reaſons and Authorities which incline me to believe that the World ſhall not be totally conſumed, but onely purify'd by Fire; and which I do not find to be contrary to any Article of our Creed.

FINIS.

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